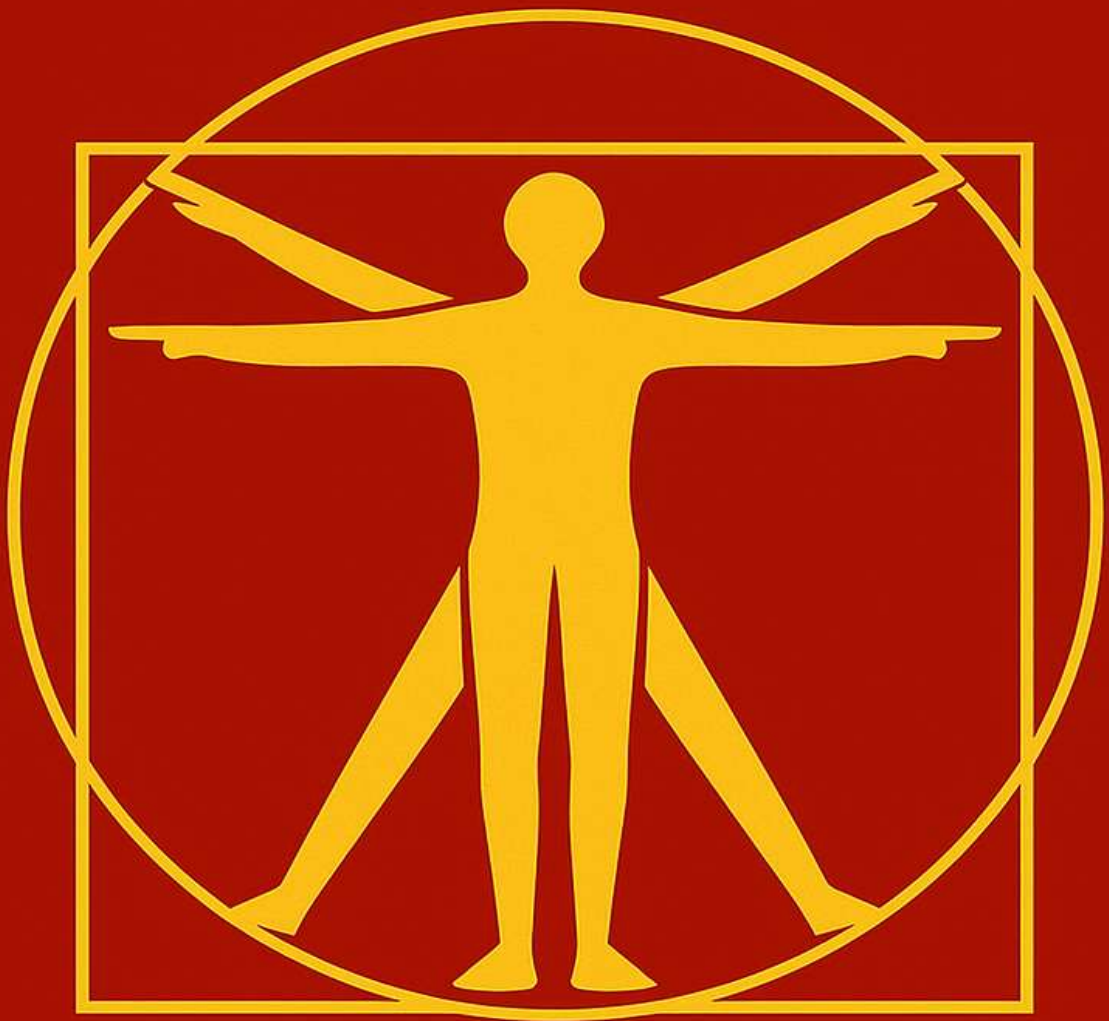
HUMANITARIAN MARXISM

By the Human, for the Human,
with the Human.



by Heider Daniel

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Foreword

„People must help themselves."

I would like to begin this manifesto with a few words of my own. Words that are particularly close to my heart. This manifesto is not intended to serve as a strict guideline or direct instruction. It should be used as inspiration for further ideas. Ideas that I personally find to be objectively human. For this reason, there will be no references within this manifesto, as everything written here reflects my own opinions and ideas. At the same time, I would like to hold up a mirror to today's society in order to encourage a rethinking. Not everyone will see my ideas as "right," but what is "right" anyway? The ideology set out here is based purely on the idea of radical humanism, combined with a renewed version of the foundations provided by Marx. It deals with the three most important aspects of any ideology: economics, society, and international affairs. These are precisely the "three structures of the collective," built on a general ideological basis.

People at the center

„I think, therefore I am.“ ~ René Descartes

People as agents of change

Humans have always been at the center of society. Even in the Middle Ages, humans knew that they possessed a certain “importance.” This idea became so ingrained that, for a fairly long period of time, at least in Europe, people actually believed that all the planets revolved around the Earth, and thus around humans, as they were seen as the “most powerful beings” after God.

Although humans always knew that they themselves were important, they never did anything to maintain this awareness. They repeatedly exploited themselves, committed murder among themselves, and many other terrible deeds, although I do not wish to deny that humans have morals.

The first real thoughts on humanism arose in the 18th century, especially among philosophers such as Immanuel Kant. The oppression of the typical farmer and craftsman was recognized, and a rethinking took place, which was consolidated by revolutions such as the French, American, and German revolutions. Humans were seen as “beings,” that every human being is a human being, no matter what country or class they were born into.

These apparent “improvements” were often exploited again by authoritarian leaders and regimes.

Despite all this, there were repeated changes and improvements, even if they were exploited. Thinkers and philosophers who pointed out social problems and inequalities kept reappearing, under different names, but with the same ideas. Why? Because humans are beings of change.

Being human means striving for perfection, even if it can never be achieved. Humans always strive for “modernization” and the dismantling of the status quo. The history of humankind is therefore always in flux; it never stands still.

That is precisely why we, as a community, should influence the direction in which our history should move. Because change can only be achieved together, not as individuals. Individuals cannot survive on their own; they need community. History has shown us this so many times.

Dignity, freedom and meaning

Human dignity is inviolable. The first sentence of the German Basic Law. But how many people adhere to this principle? Every human being deserves to be treated equally, regardless of gender, origin, religion, or skin color. This is precisely what this ideology seeks to convey: a place that can be seen as safe for everyone. There are no “exceptions” and no “enemies.” Humanitarian Marxism is for everyone, even those who would see it as “hostile.” Because our ideology is not based on hatred, but on inclusion. There will always be people who oppose any ideology that does not correspond to their own, but we also work for them and their well-being. Even if they do not recognize that we are acting on their behalf, we must still do so, because it is morally correct.

Furthermore, every person has their freedom. They have free choice when it comes to their career and life. People need their freedom deep down inside, and there is no reason to take it away from them. The only exception to this is the commission of crimes, especially against humanity. But that goes without saying.

Thus, “old” institutions, such as the executive branch and prisons, remain in place. There should be no interference in far-reaching bureaucratic procedures that do not directly affect the government or the economy.

The meaning behind all this? To create an empathetic and humanistic society that does not look down on homeless people, alcoholics, “foreigners,” or other “enemies,” but rather internalizes their situation and would rather help than look away. The purpose of human beings is to support the lives of others, not to walk the earth as selfish beings.

“The purpose of life is to contribute in some way to making things better,” a quote from Robert F. Kennedy, a revolutionary humanist of modern times.

From the individual to the community

There must be a collective rethink. People can no longer fight injustice as individuals, but must act as part of a community against deeply rooted social problems. Every person is different and has their own culture, and that is a good thing.

At the same time, there must be a distinction between the personal and the collective human being. The personal human being lives, loves, and works

as he or she wishes. But the collective human being must represent fundamental values such as empathy, helpfulness, community thinking, etc.

As a community, people are stronger. However, this does not mean that the individual should disappear, it must never come to that. We need diversity, but on a clearly defined moral basis. This basis is clearly established in the ideology itself, as will be seen in the following chapters.

Only when people live their personal freedom in harmony with the common good, can true justice emerge. The individual remains free, but recognizes that their freedom exists not against others, but with them. A society based on solidarity does not mean egalitarianism, but a conscious decision for collective coexistence. Diversity should not be seen as a threat, but as a strength, as long as it is based on shared values.

History and its lessons

" Those who cannot remember the past are condemned to repeat it." ~ Georg Santayana

Failures of the past

As history has already shown, there is a very fine line between communism/Marxism and their degeneration into authoritarian systems. All it takes is a power-hungry leader, as Joseph Stalin, Mao Zedong, Kim Il-Sung, Pol Pot, and Fidel Castro proved. Initially, under the leadership of Vladimir Lenin and his Bolsheviks, the project of the “Soviets,” the workers' and soldiers' councils, was not a bad idea at all. Their bloody seizure of power is to be strongly condemned, but from the perspective of the time, there was no other way, especially in a country where “democracy” was a foreign concept. Gradually, this system of Soviets evolved from a council system into an authoritarian government whose members were no longer ordinary soldiers, peasants, and workers, but corrupt politicians who did everything they could to stay in power.

Joseph Stalin, the prime example of centralization of power and corruption. Initially, he was “only” the General Secretary of the Union, which did not actually give him any power. But after Lenin's death, and with no clear successor, Stalin was able to begin expanding his power. He gave high positions to friends and loyalists, which he was allowed to do as General Secretary. This continued until most of the government and other key positions were loyal to Stalin. This allowed him to transform the post of “General Secretary” into the position of “supreme leader” (similar to Kim Il-Sung).

This is exactly what happened time and time again. Whether it was Mao Zedong, who went from being a failed politician in exile to a preacher to students, workers, and peasants, or Kim Il-Sung, who went from being a charismatic and loyal partisan to the “supreme leader” of North Korea, and centralized his power there, much like Stalin did. All of the “revolutionaries” mentioned above have similar backgrounds: unclear power relations, loyalty sought and shown in the right places, and then, in the end, total control of that country. And what followed? A fear of too slow progression,

which resulted in the deaths of millions of people, through massive industrialization and unjust collectivization. They took away the livelihood of countless farmers: their food. And why? Because farmers were seen as “petty bourgeois” and therefore as “enemies.”

Hence: the humanitarian aspect. Because every human being deserves an equal share in a collective.

The origin of Marxist thought

Karl Marx – German poet and thinker of the 19th century.

His basic principles are clear and unambiguous, but sometimes easy to misunderstand from today's perspective. But where did Marx's ideas come from? Why did he write what he wrote?

Quite simply: he stood at the dawn of capitalism and clearly recognized that its future would be dangerous for humanity, and he was right. Capitalism maximizes profits, but only for the wealthy and those who can opt out of the system (not everyone can opt out).

For the general public, the bottom 90% of humanity, capitalism is nothing more than a system of injustice and exploitation. Even if it doesn't seem that way to us in Western countries, in other parts of the world the situation is very different. Marx recognized this even back then.

In his day, it was the slaves in the US, the slaves in the colonies, the oppressed workers in factories and workshops.

Today, we are not far from what it was like two hundred years ago, just in modern clothing. Workers, especially in Asian countries, are exploited just as they were a hundred years ago.

But because we don't see them every day, we don't have to feel bad, right...?

Everyone has to work, but what for? To be “allowed” to live? That is precisely Marx's basic idea: people do not have to work in order to be allowed to live. People have to work to improve the lives of everyone, of the collective.

This is exactly what should happen, through measures such as the abolition of private property. What does that mean exactly? It means that the means of production should belong to the collective, not to a company owner.

For a company owner today, the company and its contents are an investment, and every worker who works with the owner's tools has no right to “own” them, but is only allowed to work with them.

This means that the owner could sell the entire contents of the company without any shame, as it is his property. However, if these means of production belonged to the collective, the worker would be secure, as no one could take away his workplace except himself, should he wish to change jobs. And that is precisely the point.

In a broader sense, the abolition of money is also a fundamental principle of Marxist thought. What does that mean? It means that basic human needs such as food, water, housing, work, clothing, and nowadays also the internet should exist without compensation.

Luxury goods can be distributed according to the amount of work, work performance, and social importance of the work, whereby, of course, no one should be excluded.

The most important principle that Marx championed with heart and soul: democracy. Marx was an important proponent of the idea of democracy, especially direct democracy. A “dictatorship of the proletariat” is nothing more than the rule of the people, understood not as authoritarian power, but as a transitional form of self-government in which no individual stands above the collective.

The betrayal by authoritarian ideologies

Successors to Marx's ideology tarnished his legacy and left behind holes and doubts that are difficult to eliminate today.

Take Stalinism, for example: an ideology of centralized power, local terror, nationalism, labor camps, and oppression—in other words, everything Marx despised.

Why, then, are such systems seen as “communist” or “Marxist”? The simple and clear answer: Western and US propaganda.

The Soviet Union itself described itself as “socialist, on the path to Marxism/communism,” although it must be said that it was worlds away from Marxism.

Through ideological and political struggles, Marx's ideas were pushed into a corner that reflects nothing but authority, and unjustly so. The same applies to the “Kim dynasty” and its implementation of Stalinism. Mao Zedong is not far behind.

Maoism was initially a remarkable ideology based on education, equality, and actual Marxist values, but over time, mainly due to corruption and Mao's expansion of power, it became an ideology that differed from Stalinism only in economic terms.

All ideologies that truly attempted to implement Marx or adopt his ideals used their power to create systems and regimes based solely on maintaining power and suppressing freedom of expression.

So there were several sides to the denigration of Marxism: capitalists and “supposed” communists. Both have done extreme damage to this actually important idea.

In the West, this happened for three reasons:

1. People knew that Marxism stood for better workers' rights and social justice, which is a major problem in contrast to profit maximization.

2. People only saw the negative examples and said, “So this is Marxism?”, because they never had a real example of Marx's basic ideas.

3. Former states that were under “communist” rule, such as Romania, Bulgaria, Hungary, Poland, the Baltic states, and the former Yugoslavian countries, still bear the trauma of what these supposedly “Marxist” states did to them.

We must be aware of this:

The centralization of power is the greatest danger to any system.

Lessons from fascism, Stalinism, Maoism

So, what can we learn from all these failed systems? The most important point is that no single person should be allowed to accumulate central power. Constitutional safeguards must be established to prevent precisely this from happening.

Despite all this, in times of chaos, upheaval, or war, a guiding hand will be needed to ensure stability and security and give the government a "face." Here, we could learn lessons from ancient Rome.

In early Rome, there was a system of consuls: the Senate could select two Romans who shared power as consuls. There was no central power, because the Senate still had a say, and power was divided between two people. But there was another concept that is particularly valuable, the "dictator" (not to be confused with the modern meaning of the term): a person who, in times of chaos or other exceptional situations, was temporarily given all power, including over the Senate.

But and this is crucial, this power was strictly limited in time, enshrined in law, and non-renewable. This is exactly the kind of arrangement we need today: a kind of "transitional phase" in which, similar to the Roman era, one person takes the lead but is obliged to relinquish power after a certain period of time.

We can also take away the idea that humanism must play an even more central role. Governments have never really been interested in the welfare of their own citizens, but primarily in maximizing profits (similar to capitalism), suppressing other opinions, and maintaining their political power, not in a just future.

Freedom of expression and state support, through the provision of basic needs, are the ultimate goal, not a side issue.

Collectivization must, of course, take place, but careful consideration must be given to where resources are allocated. Everything must be planned and thought through in concrete terms. And enemy stereotypes must be abandoned so that this collectivization takes place correctly—and the disasters of the USSR or China are not repeated.

The Basis of humanitarian Marxism

„By the people, for the people, with the people. “~ Daniel Heider

The moral imperative of justice

Basically: What is justice, really?

Justice is the combination of morality and empathy. These are concepts that often originated in religions, especially in the Abrahamic world religions. At the same time, it is something that is taught far too little or not addressed at all these days. Hatred and prejudice are part of everyday life, but I ask: Why not rethink this? Prejudices are often sought when people cannot find a simple reason for their problems, no scapegoat. They have existed for centuries and will continue to exist for a long time to come. I would like to encourage you to think beyond your own horizons! Be open to everyone, regardless of any factors.

Why hate the other person and not respect them? If you were in their position, wouldn't you want respect from the other person, or at least a certain degree of humanity? Absolutely! And why? Because every human being deserves it. It is one of their fundamental rights. Justice is therefore another basic principle of this ideology. It aims to dismantle the culture of hatred and prejudice and promote a new generation of human compassion. These are values that should be taught at home, but also in the classroom.

Democracy over dictatorship, freedom over control

Democracy and freedom are two further important fundamental principles of this ideology. The ancient Greeks already recognized the importance of democracy, and rightly so. It gives people a say in all government decisions.

Because what matters is that the will of the people is implemented, without any ifs or buts. Within this system, there will always be a certain amount of injustice. This means that even if you vote, the majority may decide otherwise. But that is the process of democracy.

You can think of it this way: a large part of the population feels that a certain problem should be solved differently than you yourself think.

However, one should not feel offended by this, but rather think that the collective has decided this way, and that there must be something to their decision, and that this decision did not come about by “chance,” but was made deliberately and confirmed by a fair election process.

Freedom is another measure of all things. People have the right to do and not do what they want, with the exception of endangering themselves or others. No one can force anyone else to behave in a certain way, to think in a certain way, or to love in a certain way. That is morally very questionable. People also have the right to work as they want, to live where they want, and to live as they want. With this, I would like to create a culture of the individual that is fluidly integrated with the collective, but this will be discussed further in other chapters.

No progress without humanity

But what is holding it back? Capitalism and profit maximization, in short. These are two central problems that explain why progress today seems “slow” or “demotivated.”

When individual scientists are no longer held back by the old structures of capitalism and can conduct research as they wish, rather than as they must, we will experience a true renaissance of science. In our Marxist ideal, every scientist would also have unrestricted access to all the resources they need.

Why is this so important? Science and progress are central and important issues today. At a time when climate change is getting worse year after year and most people don't want to hear about it or can't do anything about it; this is of inestimable importance.

Developments in energy efficiency, automation, and artificial intelligence are key issues that receive far too little attention and too few resources. Once again, capitalism is an obstacle to humans reaching their full potential. It is therefore clear that collective cooperation goes hand in hand with significant achievements in the field of science. Especially in such a critical phase as the one we find ourselves in, great importance should be attached to this.

Nonviolence as a fundamental principle

Marx and Engels' Communist Manifesto describe a revolution that can only come about through violence. This was understandable from the perspective of the time, as it is clear that the rulers of that era would never have relinquished their power without “conviction.” Emperors, kings, and tsars would never have abdicated voluntarily. Nicholas II was also forced to do so, as were the two German emperors and, in part, the English crown. This path was necessary at the time, but today it is immoral.

Today, we have solid democratic structures, and these must not only be preserved but actively secured. A genuine, morally correct revolution can arise if it is desired and accepted by the people. There can be no short-term suspension of democratic processes in order to implement our fundamental ideas, and certainly not by force! A peaceful and non-violent path must be sought, because that is what moral principles demand.

People should not suffer from our rise; they should contribute to it themselves. We need to abandon the culture of violence altogether. Violence, as such, cannot continue to exist in our society, because there is no real, morally justifiable reason for it.

Discrimination, or any other immoral ideology, has led to wars. But without these concepts, we can forever abandon war and violence as such.

The balance between the collective and the individual

The individual, each single person, still has every opportunity within the collective to develop themselves and live their life as they see fit. Being part of a “collective” does not mean that each individual loses their significance, of course not. What the collective should be in general is a basic idea: one no longer works for profit or property, but for all one's fellow human beings. In doing so, however, the individual is not forgotten, but emphasized in their significance and in their task. Every religion is welcome; every culture is welcome. Sexuality is free and is not suppressed. All thoughts may be expressed. And the government may not dictate to anyone how a person should behave, because there can be no “role model”!

Human beings themselves are the role models for all people, and nothing else. Of course, everything must be in line with morality and our fundamental values. In this way, the individual is not devalued, but rather

elevated to a higher level, precisely because of their importance as part of the collective, which supports and cares for one another, and no one is left out. A new culture of cooperation and self must emerge.

Art and philosophy should be promoted so that we can continue to educate and develop ourselves. There can be no guidelines, because artistic creation is the real and true art!

Social structure

„Freedom is always the freedom of those who think differently. "~ Rosa Luxemburg

Council republic – the basis

What is a council republic? Everyone is familiar with the best-known example: the Soviet Union, at least in its early days. The "Soviets" represent councils of workers and soldiers. These 'Soviets' are thus directly involved in the government, and the people have direct "power." We have already discussed most of what became of this: centralization of power, Soviets remained in power through corruption, i.e., in the government, and were no longer replaced democratically, as was intended.

A system must therefore be created that is and remains democratic without a doubt. I would like to express my thoughts on this clearly and comprehensively here.

Let's start at the lowest level: the worker in a company. Every company in an industry today has a company owner. These "owners" must be abolished. This can be followed by remuneration from the state, which will become obsolete at a later point anyway, but more on that later. Instead of "owners," a council will be created, consisting directly of the company's workers. Each member of the council will have an equal amount of bureaucratic work to do, so that no individual is overburdened. Elections for this will take place locally within the company. Legitimacy and neutrality must be ensured, and corruption must be eliminated. Every worker, regardless of external influences such as type of work or years of service/experience, has the right to stand as a member. Membership positions are not permanent, and the term of office must be regulated internally.

The next level: industry councils.

The company councils within a certain industry must elect someone from their own ranks who then forms the industry council together with colleagues from all other companies. The position of member of the

industry council is again democratically electable, independent, anyone can stand for election, and is not permanent.

The members of the industry council will again elect someone who will then rise to the council government as the representative of the industry. This is where all members of all industries come together. The council government is the penultimate authority, because the ultimate authority is the people themselves! Within the council government, all issues and concerns of all industries are then addressed and worked out, outside of a "parliamentary environment." By that I mean: no bickering, no taunting, no blame. The welfare of the population is the measure of all things; personal motivations have no place here.

To repeat and clarify:

1. Company councils:

Consist directly of the workers. Decide on problems and any issues that arise within the company. Responsibility from bottom to top. Elect the company representative who will be part of the industry council.

2. Industry councils:

Consist directly of the members of the company councils. Possible future plans are discussed: Where does the industry see itself? Which paths should it take? Which companies are lagging behind and need more support, whether in terms of personnel or internal knowledge? Elect the industry representative who will be part of the council government.

3. Council government:

Consists of members from all different industries. A wide variety of topics can be discussed here: Which industries need more attention, which need more support, etc.

Important task: Resource management.

Since all resources are collectively available (as already explained, private property of companies is transferred to the collective), it must be discussed

which resources are needed where and how they can be moved. If this is too much work for the government, the industry councils could elect another person to form their own “resource management council,” in which the industry council members independently and jointly negotiate the distribution of resources.

As mentioned earlier, it is possible to appoint a person from the council government who takes over all power in the event of disasters and states of emergency. This person must be elected, and their term of office must be limited to a certain period of time in accordance with the constitution.

Furthermore, this position may not interfere deeply in state structures.

Education as the creator of the future

Education plays a major and responsible role. This is where the true process of “rethinking” takes place, as desired. To this end, a new subject must be introduced for students, especially at a young age: empathy and humanity.

This subject should teach the values I have already mentioned here. Morality and ethics, empathy and humanity, responsibility and meaning, democracy and freedom... these are the building blocks of our future, which are not even given a thought in schools today.

There should be no additional burden on older students, so this subject must benefit younger students. How many hours, to what extent, what curriculum... all this must be decided by a school board (internal to the school). Schools should have exactly the same system of councils as in the working world: school board -> general school board -> council government.

Furthermore, the subjects of history and political education should focus more on the topics of Marxism, collectivism, and false systems (by which I mean the aforementioned “traitors” to Marx's ideology). In this way, we can simultaneously create a sense of what life is like in a Marxist system, especially in relation to the human foundation that is taught at a young age.

However, there should be no “hostility” towards students who think differently. The ideas and thoughts of the students should also be heard; their voice is the voice of the future. For example, a student council could be established that would appear before the council government as a unified body. Not as an actual part of the council, but as a voice that must be heard.

This is, of course, only an incentive and is intended to show how far this idea, the system of councils, can be expanded.

Inclusion, solidarity, and mutual aid

In our system, there can be no people who are not accepted or excluded. The collective stands for inclusion and diversity, and that unconstrained. Every person has the right to work at whatever they want to work at. Compulsory labor leads to the “alienation” of the “self” and is largely immoral. With a flexible job search, everyone can find work. This promotes work ethic and diversity.

Of course, there are certain limits, purely through study and teaching, which cannot be abolished. A certain level of quality must always be maintained, but no one should be denied access to this education.

By teaching values at an early age, as discussed in the previous chapter, we can promote the creation of a society that thrives on self-preservation. Everyone helps everyone else, without exception. Whether mentally or physically, everyone should, fundamentally, provide help. The extent to which this is done is irrelevant. Of course, self-protection takes precedence over protecting others, as a clear law. When it comes to actual emergencies, everyone should only act to the extent that they feel capable and to the extent that it is possible. This should be regulated in a similar way to the obligation to provide assistance in emergencies, as we know it in Germany or Austria, for example. Those who are able to help should also help, within reasonable limits.

Solidarity is also a central point here, but it should not be confused with nationalism. Solidarity with the collective, and not with the state or country, is the basic idea. Structures of violence should be removed. No wars should be waged in the name of the collective, and no persons who are not part of the collective should be degraded.

This solidarity should, in essence, go hand in hand with the basic principles of this ideology. The goal is to clarify questions such as “What am I working for?”

Health care, housing and security for all

In view of what has already been discussed, and since all resources are distributed by the council government, they can also be used sensibly.
I am of the opinion that the very existence of homeless people proves that capitalism is a system of injustice. In a truly well-thought-out and just system, there are no homeless people.
In our system, homeless people are to be referred to social offices where they are assigned housing. From there, they are to be referred to employment offices that assign them a job, or they can look for a job themselves, depending on how the person concerned decides for themselves.
Those who cannot work, due to addictions or other mental problems, should not be "ignored" or "excluded," but must have free access to psychologists and support groups. When they are then ready to work, they may do so, not only on their own assessment, but also with the approval of the supervising psychologists.
Where should they live? Quite clearly: in newly built housing complexes. However, everything must be taken into account:
– the number of homeless people depending on the region,
– migration movements of the population (which can always occur),
– supply and demand (what already exists, and what is realistically still needed?).
Housing itself is free for everyone. No more rent, because no one has to provide a "consideration" for a basic human need.
Health care is likewise accessible to all, without consideration. We already live in a welfare state, so little will change for the citizen. For hospitals and emergency services, however, quite a lot will change:
Resources are, as already mentioned, collective. The health system is therefore no longer tied to financial means. There will be, as everywhere, a hospital council, and above it a health council. These will represent their needs and resource requirements in the "Council for Resource Management."
The same system also applies to emergency services. There too, there will be their own councils at the stations, a general emergency service council, and a voice in the council government.
Furthermore, thinking ahead, there must be a dissolution of the "name-bound" emergency service.
For example: in Vienna alone, there are up to five different emergency services. Instead, there should be a unified emergency service, with clearly

defined qualifications. How exactly this is implemented and in what detailed form must then be decided by an emergency service council. The helpers of the past must not be burdened or excluded in this process. They should be fully integrated into a new, central emergency service.

Valuing unpaid work

"The work is unpaid, so why work at all?"
Because the value of work does not diminish, but increases greatly.
Working for the collective is a clearly higher goal, and a goal that is by no means reprehensible.
The central idea of "You must work so that you are allowed to live" is truly distasteful and more than outdated.
Within work, there must still continue to be opportunities for advancement.
No monetary upgrades, no typical "salary increase."
Rather: access to luxury goods that are not part of basic needs.
Faster and better cars, certain vacations to special destinations, imports from abroad, things that are seen as "luxury" here.
There must be, within every kind of work, a system that allows exactly these "rewards."
How, and to what extent, must be clarified by the responsible company or industry council.
Within this system, there must be no corruption.
Members of the council must not be bribed with luxury goods, and the "evaluation" must take place neutrally and fairly.
Personal matters must not play a role, and objectivity, that is, the objective evaluation of work, is of the highest priority.
At the same time: the system must vary.
Depending on the social importance of the work and the workload, differences must be made as to how difficult or easy it is to obtain these luxury goods.
Thus, social justice can remain, and no work is lost within the system.
Intentional refusal to work cannot be tolerated in this system. Those who deliberately perform less also receive a correspondingly lower access to luxury goods. However, it must be carefully weighed whether the reduced performance is due to health or personal circumstances, or whether it occurs without valid reason.

Dignity, not competition

“Competition” is a capitalist principle that is supposed to create a supposed “incentive” between companies. But what are the by-products? Stress, hostility among enterprises, and the devaluation of colleagueship. Serious disadvantages, and for what? For profit maximization.

If we remove precisely this idea from society, as already discussed in this chapter, competition will also disappear. There will no longer be hostility among “competitors,” because there will no longer be competitors. Everyone works toward a common goal and a common target group: the collective.

In doing so, there can no longer be hostility, because every company works in the way it wants internally, without “pressing” directives imposed by unnecessary competition within its own industry.

This is meant to promote unity and brotherhood within the industry. Cooperation and cohesion within the industry is one of the highest goals. In this way, exclusions, whether within a company or between companies, can be dissolved.

A united industry can then also appear united, with one representative, before the council government.

Economic structure

" Man does not only produce in order to live, but he also lives by producing." ~ Karl Marx

Marxist Economy

It has already been mentioned many times that a disempowerment of the monetary structure is necessary, but how that happens, and how a country can remain true to its internal “demonetization” externally, has not yet been addressed. For this purpose, the “Marxist Economy” has been created.
Let us start where it hurts the capitalists the most: with demonetization. As soon as the structure of the council republic is established, the ownership of companies has been collectivized, and the entire production is freely available to the collective, an automatic devaluation of money follows. When basic needs are freely accessible to the collective, that is, to every single person, but he still continues to work and earns money, what then is to happen with all that money? What value does money have if there is no longer any reason to spend it?
And that is precisely what is so spectacular: money becomes obsolete. The council government can intervene at such a moment and finalize the “demonetization.” How exactly this looks is left to the future council republic.
There is therefore no longer any reason to keep money resources within the country. But what happens externally? Without a concrete solution, the country would collapse, because externally, in a capitalist world, it cannot survive without money.
That is the next component of this economic form: import and export. Trade with other countries remains in place. However: the revenues from exports go directly to the Council for Resource Management. These are then used, under supervision, for imports. To accelerate the process, the money that has become obsolete domestically can be used for this purpose.
Work that is performed from within the country in foreign (capitalist) countries will also continue to be paid, but the proceeds go, again, to the Council for Resource Management. There is no reason to pay the workers with this revenue, as they already have everything available that they need. Should it work the other way around (work from abroad into the country),

citizens can collect stored money at the nearest institution, be it the town hall or another facility (for security reasons, this is always available only in limited amounts).
What type of economy should it generally be? Planned economy? Market economy? It should become an open economy.
That means: the minimum that the population needs must be achieved, but it must not stop there.
Products that are produced in surplus and have not yet been exported are to go to countries that are urgently in need of them. Example: food. Tons of food are thrown away because they are "a day old." Instead: pass it on to countries in need!
Another approach: a Council for Trade must be created. This must carefully weigh imports and exports: what is exported, and how much revenue can we use from exports to cover imports?
As soon as we achieve the goal of a "balance" (export revenues = required import payments), further planned exports can benefit the humanitarian mission.

Collective ownership instead of exploitation

As already discussed, the private property of company owners or other possessors is to be placed in the hands of the collective. This does not refer to the personal property of the citizens themselves.
The difference between private and personal property can already be found in the *Communist Manifesto*, however, it is not clearly differentiated there. Private property, for example that of a company owner, consists of the machines and means of production that exist within his company. One could also say that this is the owner's capital. That is precisely what is to be dissolved.
The ownership of the means of production goes into the hands of the collective, and it can then do with these means as it pleases, of course within a responsible framework.
In this way, it can be prevented that a central power arises that holds influence and control over the human being, the individual worker.
Collective property is thus not a "confiscation," but a return of what has always already belonged to the people, namely, their own means of livelihood.

Work as self-realization, no oppression

In doing so, one removes from work one of its most terrible qualities, namely: working in order to survive.
This idea has already been addressed, and I can only emphasize once again: this very thinking is capitalism in its raw form.
From the compulsion to survive arises a certain “classification” and “habituation.”
That is why, for most people today, it is completely normal to go to work in order to be allowed to live.
No one can be blamed for not questioning this thought, many do not even want to live differently. For them, critical engagement with this mindset is an inner struggle, a breaking open of values that have been passed down through generations.
And for the average person, struggle is never the first choice. If they are left alone and can live as they have until now, they desire no change, not out of hostility toward an ideology, but out of fear of confrontation with it, even if it could improve their own living conditions.
But after a certain period of detachment, and an education newly designed from an early age, something beautiful can arise from the transformation of “I work so that I may live” to “I work so that everyone may benefit.”
This profound change in moral attitude leads to a new, better consciousness.
No one wakes up in the morning anymore and asks themselves: “What am I actually doing this for? So that I may live?”
Instead, one says to oneself: “I work for the common good.”
And with this thought, a mental weight is lifted from the worker’s heart.

Automation and access to resources

The absolute ultimate goal toward which this economy strives is a complete automation of all production as well as a self-sustaining life in itself.
The highest goal must therefore be that all naturally occurring resources available to us become reusable and recyclable.
For this, of course, many scientific achievements will be necessary, such as the so-called *Industry 5.0*, a concept for intelligent, human-centered automation that combines artificial intelligence, individualization, and sustainability.
Industry itself has nothing to do with capitalism. Industry can also exist

without capitalist thought. Capitalism could only spread more easily and quickly with the help of industry, like a kind of cancer cell.
In this context, I would like to bring forward another proposal: the deliberate advancement of science.
For this, a complex could be created in which all scientists of the world have access, no one will be excluded.
This complex shall receive the same access to all resources as the other councils. For this, a new council must be established: a Science Council, democratically and neutrally elected within the complex. The positions, as usual, are not permanent.
A member of the Science Council should also assist the Council for Resource Management in order to enable even more efficient planning.
Should massive achievements and innovations occur, such as through the implementation of *Industry 5.0*, the entire Science Council can be appointed as its own body within the council government.
Through this, even more effective planning for the transformation and improvement of society can arise. Ethical and social implications shall be discussed together with the collective.

Needs-based production, instead of profit-driven production

As already mentioned before, there shall be an open economy in our system.
A production goal must be defined that ensures that all people within the system are fully provided for.
However, once this goal is achieved, production must not be stopped; it shall continue at the same rate.
The resulting overproduction will then be divided: one part will be used for trade and export, and the other part will be deliberately distributed as part of humanitarian aid.
These aid goods shall be specifically directed to countries that are urgently dependent on support.
Further details will follow in a separate chapter.
In summary: overproduction is not only accepted in this system, but explicitly desired, so that under-supplied regions can finally receive the provision they have long needed.

International structure

„ The International will be the human society. “~ Eugène Pottier

A new International of humanity

As a consequence of the fact that we demand a democratic change, there must be an international coming together.
I hereby speak out in favor of a new International, in which all comrades of our ideology can meet, regardless of which country they come from.
This ideology is to be thought of beyond borders, and in doing so, culture and belonging must not be forgotten, but also not be understood as an obstacle.
At the same time, there should be a clear distinction from the earlier Internationals. They had the right intentions, but we must act differently than they did.
The human being, that is, humanism, must be at the center, and not the revolution as such.
Humanitarian problems, no matter in which country, must be brought up: exploitation, modern slavery, wars, cultural and religious hatred must be clarified, and their extent made known to the world.
The meetings of this International are to be publicly accessible and broadcast live on television as well as on the internet, so that everyone can follow exactly what it is about and what is being discussed.
People from all over the world should be able to have their say and be allowed to present their opinions and the situation in their country for discussion.
The interests of the ordinary population worldwide should be heard, and not only those of the loud and powerful.

Brotherhood across borders

Borders must not be an obstacle to our cooperation.
Even though these borders were drawn by politics, we are still connected as human beings.
There must no longer be hatred among us humans, especially no hatred that exists solely because of borders.

For centuries, humanity has been beating itself to pieces, and that because of the most unimportant things: origin, skin color, borders, religion, ideologies... Why can all of this not come to an end?
Roughly speaking: the profiting voices in the highest ranks of society can draw profit from all of this, and have been doing so for a long time.
They profit from hatred and disunity.
A brotherhood that takes place across all borders and in the hearts of all people can disempower these profiteers.
A unity among us ordinary citizens can bring about a true change, a change that will also have an effect beyond borders!

Help for peoples in upheaval

Countries that are already under massive pressure and suffering are to receive humanitarian aid, but on a new basis.
Not through non-state organizations, but through states in which humanitarian Marxism has already taken root.
The overproduction of these countries, regardless of the type of products, is to be passed on to countries in need.
And, of course, without monetary demands or other considerations.
General humanitarian aid on the ground is one of the most important goals we pursue.
At the same time, an effort should be made to gently bring our ideology closer, not violently, and not through coercion, but on a humanitarian, respectful level.
Should a party with similar convictions form in such a country, we must support it, ideologically as well as materially.
It is important that this party be regarded as equal, even if it is still in the process of formation.
Of course, its goals should align with our moral principles, in order to truly become part of the collective, a shared community.
For these principles are the means to unite all people, and by that, I truly mean everyone.
No one shall be excluded.

No power for authoritarian ideologies, only for the collective

People who live in authoritarian systems, have taken up our ideas, and also wish to implement them, shall be given political help.
Our own country shall be open to such people, and escape there shall be possible, as long as our own resources allow it.
There should also be a certain retraining on how to live in a Marxist-collective and humanitarian state.
It is to be expected that not everyone will immediately adapt to these far better conditions.
At first, there will be doubts, that is human.
For this purpose, special training centers should be established that focus precisely on this: to help the fled and oppressed people in arriving within their newly gained freedom.
Cultural or religious integration is not necessary.
Every culture and every religion is welcome; therefore, no forced assimilation is needed.
The most important thing remains: to give no power and no stage to authoritarian states.
Let them shout loudly and spread lies about us, our ideology, our community, will not lie, and will certainly not pretend anything.
We meet their lies with the truth, and thereby use their own strategy against them.

Global coordination, local autonomy

Should our ideology arise in several countries simultaneously, be implemented there, and also prove truly successful, then these countries should unite on the basis of the International.
However, no common “state” should emerge from this; rather, local autonomy must absolutely be preserved.
The distribution of resources, as well as the interests of the industry councils, etc., should continue to be regulated on a local and autonomous level, otherwise we would greatly strain the limits of what is bureaucratically possible.
Perhaps, when development has progressed far enough, another, international council could be created, which would then unite all countries and finally form the entire collective.

How and when this will happen exactly, and how these autonomous states will concretely merge into a collective whole, still lies far in the future. However, I am strictly opposed to a model like that of the former USSR, in which people were shifted back and forth and the true value of local culture and language was increasingly destroyed through deliberate "Russification."
Therefore, culture and language must be preserved, even in the event of a possible union.

Ideas of possible implementation

„Let us be realistic, let us try the impossible. "~ Che Guevera

The path via democratic institutions

Unlike how Marx once imagined it, such a societal change must take place through democratic means. As already mentioned, there must be no violent takeover of the government. People themselves must decide whether they are ready for this idea, or not.
Our ideology, our moral foundation, must not be imposed on anyone. The current party system is to remain in place for the time being. Only through a general popular vote shall it be decided whether the council system is introduced or not.
The establishment of a single-party system, as existed at the time of the USSR or the GDR, must be prevented under all circumstances. In the long term, no parties at all are to exist within the council system. There are no more "parties" or "party members," only people. Every person can become part of a council, everyone can participate.
Once again, very clearly: the citizens decide for themselves whether they are ready to try the council system. No coercion, no violence. And single parties must remain strictly prohibited; only in this way can we create a truly just government.
A possible beginning would be a party devoted exclusively to the popular vote on the council model, which would then dissolve itself afterward.

Building regional structures, collectives, educational work

Should the citizens decide to apply the council system in the country, then it must start small. Initially, it could begin at city and state level by replacing municipalities with councils.
Here, every citizen may put themselves forward to be elected as a member of the municipal council. All municipal councils of a federal state would then elect a state council, and these, in turn, a representative who rises into the council government.

But let us stay at the beginning: when implementing the council within a municipality, the mayors of those municipalities would have to participate, again, not through coercion, but through collective cooperation and a vote. If this already succeeds well, further steps and measures can be taken by extending the council system to companies and industries. The resulting council government could initially function alongside the normal government as a kind of "subsidiary body."
When the system is matured and viable, the old form of government can gradually be abolished and the council government brought to the forefront.
No immediate "takeover" in that sense, but a slow replacement.
The municipal councils must then also decide on school resources. Here too, as said, empathy, human values, and morality must stand at the center of a new subject of instruction, as already mentioned earlier. Scope and content should be clarified by a school council and handed over to the municipal council.

Political factions with dignity and integrity

A political faction that represents this ideology is to bring dignity and sincerity into the existing government.
The population is tired of politicians in parliament throwing only slogans and indirect insults at one another.
Actually, the government is a place where decisions about the lives of a country's citizens are made; disputes, personal matters, or attacks are completely out of place there.
Therefore: a party that represents this ideology shall not deliver attacks and shall not interfere in personal matters.
In parliament itself, our morality and our core thoughts shall stand first.
Even if other parties directly attack us, that only shows their immaturity, and they ultimately harm themselves with it.
Humanistic ideas and morally justifiable legislative proposals shall be granted approval.
There shall nevertheless be proper cooperation with other parties, as long as this cooperation serves the welfare of all citizens.
No shutting off, no alienation, no hatred, for the human being still stands at the center of all interests.

Even if they call us “utopian,” let me tell you one thing: what is ridiculed as utopia today was still a civil rights movement yesterday, and may already be part of a constitution tomorrow.
Whoever mocks utopias not only underestimates change, but also ridicules all those who ever made it possible.

Cooperation with movements, not against them

There already exists a certain number of movements that express a desire for improvement, especially in the humanistic sense.
These movements, even if they may not be one hundred percent of our opinion, are not enemies but comrades-in-arms serving a general change for the better.
If they should join us, they must not exercise violence and must at least adopt our basic morality; this must not be lost!
There must be no hatred against any kind of movement whose direction is the same or at least similar.
Movements, however, that act out of immoral reasons, promote violence, and represent a catastrophe from a humanistic perspective must not be tolerated.
Yet, there must still be no hatred!
Even if these persons spread hatred, they are nothing more than misguided people who are also searching for true meaning and purpose in their lives but have unfortunately found it in hatred.
But that does not mean that there can be no rethinking for these people, and therefore their hatred must not be answered with even more hatred.
Only one who does not hate themselves can create a world in which hatred no longer finds a home.

An Appeal

I would like hereby once again to make clear that this is a manifesto of my ideology.
I have included some suggestions and ideas; however, these are not intended to represent 1:1 measures or legislation, but merely possible approaches to implementation.
I am nothing more than a part of the system, a paramedic who has for some time been confronted with all layers of this society — and that since childhood.
I could no longer watch without at least lifting a finger.
Even though I alone cannot achieve a complete change, standstill is no longer an option.
This manifesto was written by a person from the system, for people in the system.
I am no more, but also no less, than all those who read this.

To the people of the future I would also like to speak:
I hope that you live in a time that is truly morally and humanistically justifiable.
In a world in which one can indeed have and may have hope.
In which people no longer despise one another, and in which hatred only fits into an old worldview.
I wish you good luck, and a better life than we had.

To all who read my words here and now:
I see your suffering.
I see and recognize your wishes, your striving for change, for a better time.
And let me tell you: your voice will never be lost, as long as we all stand together.

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